to that their absence is in many cases due to poverty. The Kirore women follow the external custom of the Masai women in shaving their heads.

The younger generation of the men age the Masai in wearing capes and dress like them when they can. They are addicted to the use of *Kirore* [1] and will, in time, be absorbed by the Masai. A few of them are now working as lands for native Masai, and, as I have said before, others have begun to follow a pastoral life with their own small herds.

All the Kirore speak Masai, but many of them do so very imperfectly. So Masai that I have met can speak the Kirore tongue, though Masai who have come in contact with the Nandi tell me that the language spoken by the Kirore to-day shows regularly consistent of the Nandi speech. Reference to the lists of numbers given elsewhere will show the marked similarity there is between the numerals (up to five) in the Nandi, Suk and Kirore tongues.

The language of the Kirore is dying, as any language except Masai tends to do in the Masai country. I have asked many Kirore to give me the names of various common objects, and I have often been given a Masai name, any information pertaining that to have no other. In the case of the numerals, it would seem to be a moot point as to whether the Kirore tongue originally possessed numerals up to seven only and borrowed the remainder from Masai, when usage demanded, or whether the numerals from eight onwards have fallen into disuse and have been replaced gradually by the Masai words.

The physical make-up of the Kirore is good. They are, as a rule, tall and lithe and are in many cases more muscular than the Masai. The pigmentation of their skins varies from a light, clear brown to a black almost Negroid. There would seem to be differences between them and the Masai in the formation of the jaw-bone and the zygomatic arch. I have had certain instruments out training to enable me to undertake a series of anthropometrical measurements, but I think it is safe to say that many Kirore have high cheek-bones and

[1] A mixture of red ochre and mutton fat, smeared all over the body and generously on the legs, arms and face. It seems to be in no wise nasty or unclean.

[illegible] 497

[illegible] languages to be observed in [illegible] certain words would seem to have been borrowed from the Shans. There are certain other words which the Shans say the Annamese have taken from them. The Annamese say the numeral is the one. The Lolotsees, on the contrary, say the numeral is [illegible]. The Shans call it [illegible].

Numbers of words in the Annamese language have no plural form, and the language as a whole, in the view of a very distinguished continental philologist, would seem to be more primitive than that of the Shans. The most pronounced characteristic, perhaps, is the frequent occurrence of a half-sounded h—generally at the termination of a word. Again, the Annamese numerals differ from the Shans up to three only. I have gone into this matter at some length, but all my Annamese informants are unanimous in stating that there never were any words for numbers above three until the numerals were borrowed from the Shans. This does not altogether satisfy me.

Investigation of the Chambas living adjacent to the Lolos, Yaohs and Chinese-Shans would, doubtless, be productive of much interesting information. As I have already said, I think they are Annamese, but I have little to advance in support of my theory.

As to the case of the [illegible], some Annamese are stated to have been adopted, as their fathers' sons, into various Shans above Hokow.

The Shans entitle [illegible] a dialect of their own which was not generally understood by the Shans. However, it was eventually agreed to be a backward Shan, and the Annamese were never asserted to be anything but Shans. I do not think they can be identified with any of the types of Chambas we have seen so far.

[illegible]

It is unfortunate that I was able to say little or nothing about these people. Whether they are two distinct types of Chambas

[illegible] the Annamese. The Shans, it may. I could discover no connection between the Lolos and the Annamese was obtained, at least mostly the years ago was probably more.

[illegible] Shans from the [illegible] family of the [illegible] (Annam).

[illegible] The name has given no probability and the true name of these Chambas

S.Mogotsre G-5 [ca. 1934] 1937-38
F'LA Sherdre F'LA

very open but short sound. In the case of *shitsbal*, the *a* is as open or almost to sound like the *a* in the English *father*.

Assume that the vowel towards it has a short, clipped sound. In all, the *i* is pronounced like the *a* in the English *fat*.

Towards a letter means that it has a shorted sound. *p, b, g* and *q* in the Mossi and *Mitsire* tongues are almost interchangeable.

With regard to the list of consonants given, the similarity between the Dumb, Sak and *Mitsire* words (up to *g*) will be apparent at once. The *Arawanik* one and two are unlike anything else in the list, unless *kwaki* can be said to resemble *shdigo* at one.

The Dumb, Mossi, Lorroko and the two Dyendo words for six are all alike, but the *Mitsire* word for seven and the *Arawanik* ten (as stated above) have no resemblance to any others in the several vocals. Possibly the former may be a corruption of the Dumb seven.

Turning to the list of nouns: only the word for *ox* is the same, or practically so, in *Mitsire* and *Arawanik*. No other corresponding words would appear to have the least resemblance in three tongues (except *wife* and *girl*) or in Mossi. However, the remarkable similarity between the *Mitsire* and the Dumb list will not fail to be noticed at once.

The names of the game animals, in the *Mitsire* language, would seem to have been borrowed from the Mossi in some cases. There will also be observed a certain similarity between *Mitsire* and *Arawanik* in the word for *kettleboil*, and the word for *wildbeast* is obviously the same in all three tongues. The likeness between *Mitsire* and Dumb will have to be noted again.

Some of the simpler verbal forms from Mossi and Dumb have been taken and the *Mitsire* equivalents inserted. The similarity between the last two is again manifest. It is to be regretted that I am unable to collect examples of the *Arawanik* verbal forms. They are extremely primitive and very difficult to write, and I hesitate to place on record the very hastily-written examples I have, so far, had the opportunity of obtaining.

It may be as well to mention that the *Mitsire* examples given herein were all written down before I had access to

Hollis's book on the Nandi. I have left them just as they were written in the first instance, as it would seem an additional proof (if any be needed) that the *Mwiini* and the Nandi are very closely related. On checking them over with the *Mwiini* and with Hollis's book before me, I am not inclined to think that the *Mwiini* words could more accurately be written by conforming more closely to Hollis's Nandi spelling. The language of the *Mwiini*, though undoubtedly at one time pure Nandi, has become, owing to Masai and other influences, considerably modified, and I think that a *Mwiini* from Talamai and a Nandi might have some difficulty in understanding each other if brought face to face.

The difficulty of setting down verbal forms which sound extremely alike and which appear to vary only owing to the different intonation in individual voices will be readily appreciated by all who have ever attempted the task. In addition, the *Mwiini* is no respecter of persons, in the sense that "ye want" and "they want" are more or less the same to him. He rarely troubles to be accurate about his verbs (the same remark holds good when he is speaking Kiswahili), merely differentiating between the singular and plural and leaving it to the context to elucidate the precise meaning.

Very few examples are given. It was thought that a longer and more detailed list was outside the scope of a brief and unscientific paper of this nature.

No.								
1								
2								
3								
4								
5								
6								
7								
8								
9								
10								

The Nandi, Lumbwa and Turkana numbers given above have been taken from Mr. Charles Hobley's publication on the Kavirondo and Nandi languages and Kavirondo dialects. The Nandi and Suk numbers have been taken from Hollis's and Beech's respectively. The Kavirondo numbers are those of the Nyanza Government Interpreters' Examination, 1926. The Turkana and Kamasia numbers have been taken from the Kenya Government Interpreters' Examination, 1926, and Hobley's publication referred to above. The Kamasia numbers are those of a Kamasia interpreter.

1 The Nandi *g* is an Arabic *ghain*. I have rendered it *ch* throughout.
2 The *r* sound, slightly rolled, is that of the Italian *r*, and is pronounced by the Turkana and Masai.
3 This is also used by the Nandi, but there is an accentuation on the *a* which I am unable to describe.
4 The Nandi also uses *kobor* for this.

3:Hunting/and E-5 (921-/918)/919 FILE Duration FILE

802 *Numerals.*—These are the same as in Hindi :—

Akango or akango	..	..	1	Tamam	..	..	10
Okoly	..	..	2	Tamam ak akango	..	..	11
Kamak	..	..	3	Tipkam	..	..	20
Algowak	..	..	4	Tamam	..	..	30
Bilo	..	..	5	Antam	..	..	40
Lo	..	..	6	Kamam	..	..	50
Tamp	..	..	7	Pokol	..	..	60
Okoli	..	..	8	Pokol enoky 100 (anything over 60)			
Nokol	..	..	9				

193 *Verbs.*—The conjugation of verbs is very similar to that in Hindi. The present has a suffix -o or -i; and a-stems change to o- in the present tense. The negative prefix is ma, ma, ma. When the 1st and 2nd pers. sing. and pl. are used as the object, direct or indirect, they are suffixed to the verb :—

a-mark-in, *I must die.*
i-mark-a, *thou mustst me.*
a-mark-ok, *you must us.*
a-mark-ok, *I must you.*

When the verb-stem begins with i, the i is omitted under the same conditions as in Hindi.

Conjugation.

Active Voice.

—— Intransitive—*hang, (to) follow.*

Present.

Affirmative.		Negative.		Affirmative.		Negative.	
S. 1. a'lang-i		ma-a'lang-i		*P.* 1. bi-lang-i		ma-bi-lang-i	
2. i-lang-i		ma-i-lang-i		2. a'lang-i		ma-a'lang-i	
3. lang-i		ma'lang-i		3. i-lang-i		ma'lang-i	

Past.

S. 1. ba-a'lang	ma-a'lang	*P.* 1. ba-bi-lang	ma-ba-lang
2. ba-i-lang	ma-i-lang	ba-ba'lang	ma-ba'lang
3. ba-ba'lang	ma-ba'lang	2. ba-a'lang	ma-a'lang
		3. ba-ba'lang	ma-ba'lang

Subjunctive.

Affirmative.		Affirmative.		Imperative.	
				Affirmative.	Negative.
S. 1. a'lang	*P.* 1. bi-lang	*P.* 1. bi-lang		lang, *follow*	ma'lang, *follow not*
2. lang	2. a'lang	2. a'lang		a'lang, *follow ye*	ma-a'lang, *follow ye not*
3. ba'lang	3. ba'lang	3. ba'lang			

/15/

the El mōlō also have their own ideas, which will be briefly discussed at a later place.

Corresponding to the uniformity in language, the number words are the same among the Wakwafi and Wakwafi, whereas the Aja and El mōlō have their own calculation only a few numbers, but in general always make use of the ones used by the other two branches. One finds a complete correspondence for all these branches in their religious views, and the manner of circumcision ceremony among both sexes. The peculiar circumcision of the boys is practiced by no other people at all, with the exception of one lineage of the Tsonga, closely related to the Wakwafi people. In birth and death, too, all these have the same customs, while in the rest of their customs one finds only commercial differences which are based solely on the difference in their external way of life. The most striking proof for the close branches' belonging together, however, lies in their dances.

The people of a whole are divided into three large tribes, the El ōlam, the El ovakōlyan, and the El ovalyanga, each of which is made up of a number of lineages, and every Aak, as well as every Ol kaafi and Ol ovamaa, is a representative of one of these lineages.

If we now concern ourselves further with the ethnography of the Wakwafi in particular, which is at the same time that of the Wakwafi, we are thereby including the ethnographic traits of the entire people the meaning of individual differences that have developed among the Wandonga in the course of time and under the influence of changed conditions will be reserved for the third part.

Second Part

I.

Tribes, lineages, sublineages. -- The El gōlak lineage. -- The chief: his rule and policy, magic medicines, genealogical tree, village, ceremonies, feasts. -- The sorcerers. -- The El kōnōlo lineage. -- The rainmakers.

Every tribe (ol gōlakuny) is divided, as has already been mentioned, into a number of lineages (ol golata, ol golo). Among these, in turn, one distinguishes principal lineages (ol golata lōkō)

[redacted]

[redacted]

[redacted]

[illegible]